262 136 Animal foods, hunting.- Wild game foods included deer (tohi·l), antelope (yɪ̈ta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwɪ̈t), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cɪ̈mil), gray squirrel (cawanɪ̈nt), blue squirrel (ɪ̈šɪ̈'ɪ̈gal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bɪ̈·l), bluejay (a·ɣayibišt).

224 776 Men hunting deer, other large game in mts. usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 [533] 224 Night before hunters set out old man "who knew the songs" sang all night for hunters who might also join in songs; this old man usually did not accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; if no deer sighted, within short while space cleaned off on ground, eagle down, tobacco and beads put on it; "they gave this to the mts., and when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

[237] [276] [301]

224 411 825 [349] Deer shot with sinew-backed bow, cane arrows; at distance 600 ft. could hit, but not kill deer (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

[281]

224 Pits never dug to entrap deer or other large

224 Pits never dug to entrap deer or other large
[231] game; deer, antelope never corralled and killed; large game never chased over cliffs; dogs not used for hunting (SM). Antelope chased by one hunter toward second man concealed behind bush or
●[349] pile rocks; Waterman has picture of pass where trail leads from South Fork valley to Kern valley, showing loose rocks which "are remains of small structure and pit, where lurking hunters shot antelope, which were run through the pass by beaters" (Mus. cat. no. 15-6258).

476 Once a yr. in July Tübatulabal joined with
224 Kawaiisu, Tejon, Ventura Indians, Yokuts for antelope drive (Kroeber, Handbook, 528) in Yokuts territory on plains near Bakersfield. As many as 500 men took part; in drive men stood in circle, 6 ft. apart; circle was from 2-4 mi. in diameter at beginning of drive; men walked inward, driving antelope before them; when circle had shrunk to a few hundred feet in diameter, 10 men (Kroeber,
[411] Handbook, 529, says 2 men from each tribe) stepped inside, shot antelope with flint-tipped arrows. No antelope drives held in Tübatulabal area.

224 Mt. sheep shot with bow and arrow; "easier than deer to kill"; often sighted on rocky promontories along n. edge of South Fork valley, W of Onyx. Grizzlies and brown bears shot in summer with bow and arrows; never attacked in caves or shot from trees, but SM had seen latter done at Tejon. Mt. lions shot while on ground; killed after being treed.

476 Rabbits obtained on valley floors by firing
224 dry brush; 20 or more men stood in circle outside burning brush; as rabbits fled men shot them with bow and arrows. Another method was to use nets (wa·na·l), propped up loosely on sticks on level ground; 15-20 men formed straight line parallel to net 1/4 mi. or so away from it and advanced beating sagebrush with sticks, driving rabbits before them. When rabbits encountered net, vertical props fell down; rabbits became entangled and were clubbed with straight sticks or shot with bow and arrows; crescentic rabbit sticks not used. Those rabbits in rear that succeeded in jumping over fallen net became entangled in second net placed short distance ahead of first one. No boss for drive; rabbits collected, evenly divided by throwing each participant a rabbit until pile exhausted. Rabbits also shot by young boys, men, singly or in small groups, with bow and arrows.

224 Woodrats, squirrels, small birds trapped with rock trap (togo·'i·nit) exactly like Havasupai rodent trap (Spier, 1928, 113, fig. 4). For Tübatulabal trap shallow hole 3-4 in. deep dug between upright post and base of rock; acorn impaled on lower stick as bait; when stone slab fell, bird or rodent caught in hole underneath flat rock surface, but not crushed. Men set out 15-20 such traps, especially at piñon grounds during harvest; visited them every 2 days (SM).

224 Small willow blinds like Yokuts model (Kroeber,
349 Handbook, 524, pl. 45), but lacking stone platform, large enough to admit 2 men, built near

349 springs. In early morning 2 men hid inside blind;
224 as birds, small game came to water one man shot them, other went outside to gather them in. This done chiefly on piñon expeditions. Traps, blinds, etc., used especially on camp-hunting expeditions, when men, women went E to desert in small groups to camp for week or so and gather food (SM; Voegelin, 1935 b, 211).

223 Waterfowl shot with bow and arrow; mud hens
[373] when very fat "couldn't fly; it was easy to shoot them" (SM). Lighted torches, made from sticks on which pitch had been smeared, waved under trees where quail roosting at night; as birds flew down they were easily clubbed. Inflammable brush never piled up and fired to attract waterfowl; live or stuffed birds not used as decoys.

252 Preparation of animal food.- Deer, other large game skinned while warm as it lay on ground; incisions made with stone knife as among Havasupai (Spier, 1928, 111); skin removed with knuckles of closed hand; "not much fat left on hide when it was skinned this way" (SM). Entire deer utilized; meat, guts laid directly on live coals to broil; meat never eaten raw, preferred "half done." Bones
[887] roasted, cracked, and marrow extracted. Old people with few teeth given liver (nï·man), which they pounded in small mortars or on flat rock. Flesh of other large game also either broiled on coals or stewed in clay pots; birds gutted (not gutted, MM), and plucked, roasted in ashes or impaled on stick and roasted over fire. Rabbits skinned, gutted, and broiled on coals, roasted in ashes, or stewed. Raccoons, of which Tübatulabal "ate lots," squirrels, woodrats gutted, hair singed off, roasted whole in hot ashes. All small game removed from ashes with "any kind of a stick." Deer head roasted in pit oven (šo·li·l, hole). Hole dug in ground, sides and bottom lined with flat rocks heated on open fire; head, unwrapped, denuded of horns, put into pit, covered with hot flat rock and pit sealed with sand or earth. Pit
[177] opened 12-14 hours later; head generally put in around sundown, taken out and eaten next morning. Cow heads now occasionally roasted in this way.

226 Fish and mollusks.- Fish, both fresh and dried,
131 of importance in Tübatulabal diet. Obtainable in South Fork of Kern r., augmented and unaugmented Kern, streams such as Erskine creek, former lakes in South Fork valley, mt. lakes in hinterland. Fish (kuyu·l) included trout (ha'ayal), said to be native in mt. creeks (SM, FP), whitefish or bullheads (co·h), suckers (nimal), catfish (kaŋa·ganan), minnows (ko'oši'). Whitefish caught in irrigation ditches 30 yrs. ago so large that "when a man carried one over his shoulders, the tail of the fish scraped the ground" (FM); MM said man could hardly lift some of fish caught in corrals (below) and FP commented on how large fish were formerly.

Fresh-water mussels (čono', twins), which Gifford suggests are probably Anodonta oregonensis,

178 bands, used for walls, and 7-in.-thick layer of
342 tules, secured with series of willow bands inside and out, formed roof. Wreckage of such house, first used as dwelling, then as stable, standing in 1932 (pl. 6c); this house built by "Little Bill" Chico 38 years ago; MM had built similar house for his wife 27 years ago. Houses of sun-dried adobe bricks occasionally built, from 40 years ago to present time; SM frequently employed to lay out such.

●349 Shades and summer shelters.- Simple shade or ramada (koma·l), still used occasionally; rectangular, built on 4-post foundation with 2 willow poles resting lengthwise in top of forked uprights; willow branches piled at right angles to these 2 top poles, to depth of 3-4 ft. These simple shades 4-6 ft. high, 6 x 8 ft. long and wide; made chiefly for women to work under during hot weather.

349 More elaborate type of summer shelter, re-
342 ferred to by same term as above, built as protection against wind; this consisted essentially of 4-pole shade, built higher and longer than ordinary ramada, with back and sides added, front left open. Series of willow poles, 1 in. or so in diameter, with small branches left on, were stuck upright in ground in straight line close to each other, between the forked uprights; these series of poles formed walls, which were banded on inside and outside with series of horizontal willow bands spaced 1-2 ft. apart. Tops of these shelters covered with willows in same manner shade covered. Families ate, slept [221] under such shelters in summer; in summer 1933 several families at Onyx rancheria using such. FM remembered having seen long rectangular communal shelter of this type, sufficiently large to accommodate several families, in use during fiestas at hot springs near Kernville in Palagewan area; women cooked at separate fires in open front part of this shelter, which faced E to get morning sun.

349 Camps.- At piñon grounds Tübatulabal often
361 camped in large group, within circular corral-like brush enclosure (ho·yat), 30-50 ft. in diameter, which had brush walls 3-4 ft. high and single entrance on E side. Supplies kept inside this enclosure and families ate and slept there in family groups.

349 Single families out gathering piñons often use shelter (mohošt, also term for dwelling house) made by leaning poles along both sides of horizontal limb of tree; these poles slope downward and outward and are covered with brush, slabs of pine bark being laid over brush to form shelter, 4-6 ft. high, which serves as storage place and as sleeping quarters in event of thunder showers (MM).

[171] On bulb-gathering expedition to desert FP had camped in single-pole greasewood shade similar to Northfork Mono shelter (Gifford, 1932 b, pl. 3b).

●349 Men hunting deer in mts. camped in natural rock shelters (tüngi·l) under overhanging ledge of rock or beneath 2 huge boulders whose tops met gable-fashion.

Women pounding meal, etc., at pit mortars on hot days piled up scrub oak or willows to height of 4-6 ft. around mortar bed, in order to have shade while working.

343 171 515 Sweat house.- Exterior of sweat house (mu·ŝaht) resembled that of Koso sweat house (Kroeber, Handbook, 590, pl. 56), save that door of Tübatulabal house was lower. Interior looked much like Serrano or Pass Cahuilla sweat house (Kroeber, Handbook, 596, pl. 60), according to SM.

343 515 To build sweat house, round hole some 4 ft. deep, 15 ft. wide excavated near stream or spring where artificial pool could be made. Three oak posts, 15 in. or so in diameter, 7-7 1/2 ft. high, forked at top, planted upright in straight line equidistant across pit. Ridgepole some 8 in. in diameter, 15 ft. long, set into forks of uprights. Series of smaller poles extended side by side from ridgepole to edge of pit on front, sides, back of house; these poles had bands laid down over them at 1-2-ft. intervals and brush of same variety as that used to cover houses piled on top of them, with dirt piled on top of brush. Door was in line with center upright and faced S; it was 3-3 1/2 ft. high, about 2 ft. wide, and was not hung with tule mats or any other covering because "then it would get too hot inside the sweat house" (SM). Sloping runway led from the door to floor of house. Small sweat houses with single upright pole never made (SM). "One man built sweat house; everyone used it" (SM).

343 515 372 Sweat houses heated by fire, which was made between door and middle upright; 2 firetenders (po·'anapï'l) sat on each side of fire, each with his oak firewood piled up in back of him near the door. These 2 men alternated in feeding fire; sometimes they "fought" each other by blowing flames toward each other and making hissing noises after adding fresh fuel to fire. Bathers sat between 4-ft.-high dirt walls of house and uprights, in circle opposite fire, or "all around the house" if group large one (fig. 6). As many as 30 persons could be accommodated in house described.

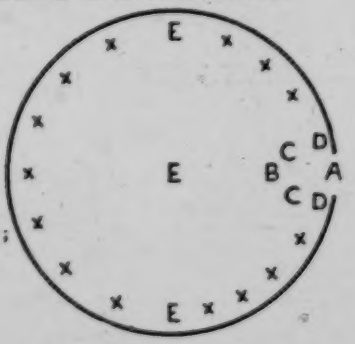

Fig. 6. Diagram of seating arrangement in sweat house. A, entrance; B, fire; C, firetenders; D, firewood; E, upright supports; x, sweat bathers.

515 Both men, women took sweat baths, women usually sweat bathing at night, before the men, "every day" (PN), "once in awhile" (SM), "whenever they wanted to" (FP). After bathing women jumped in cold water, "the same as men" (FP). [841] Men, women did not bathe together, nor did woman enter sweat house during menstrual period. Boys had to be "over 14" (PN), "about 16" (SM), to be able to stand sweat bathing; girls "about 14." There was no ceremonial significance attached to boy's or girl's first sweat bath and from early childhood children allowed to romp around inside sudatory at will when it was not in use. Adults used sweat house almost daily; sweat bathing caused one to feel "light" and "good" (FP, SM). Men and women were wont to sing when taking sweat baths which lasted, for men at least, as long as 3 hours; men took such baths in evening, sometimes after breakfast as well. While they [276] sweated, men, women smoked sparingly or chewed tobacco mixed with lime. Sometimes single men, [342] widowers, or very old men used sweat house as sleeping quarters (SM); this denied by FP. Married men always slept with their wives, however [524 171] (above). Hand games never played in sweat house, although informants aware Owens Valley Paiute utilized their sweat houses for this; PN said [535] dances sometimes held in sudatory, but all other informants denied this; possibly PN's statement reflects Palagewan custom, as opposed to that of [276] Tübatulabal. Jimsonweed administered to small groups in sweat house (p. 5). Sudatories no [177] longer used by Tübatulabal and ruins of only one such known to me (pl. 6a); this was on Bloomfield ranch near small flat on W side of South Fork r., close to village site no. 4 (fig. 11). Entrance to this house faced E.

349 Ceremonial brush enclosure.- For dances, round
527 brush enclosure (ho·yat, also used for brush en-
535 closure at piñon grounds), with walls of willow and brush 5-6 ft. high and single entrance on NE side, built; this similar to piñon-camp enclosure (above). Visitors from different localities who were attending dance were assigned places to camp within wall of enclosure; fire built in center and dancing done around this fire (see fig. 15, p. 69). Such enclosures made by adolescent boys at order of dance manager, and appear to have been used more by Tübatulabal than Palagewan, latter using flat-topped shade with sides (above) for camping purposes during fiestas. Covered dance house did not occur.

MEANS OF TRANSPORT

481 All traveling accomplished on foot; burdens
482 of all varieties, from firewood to babies, packed
492 on back; dogs not used for transport. Streams
501 crossed by swimming; rafts known, but used only for fishing.

[p. 26(a)]

159 out some place and the old woman took a spine
304 from a bush that grows all over up there and made the marks on me. My mother didn't know about it until afterward, because she wasn't there. At first I ran away from the old woman; I didn't want her to do it, but she said those marks would look pretty on me. Then I said, "All right," and she made them. It hurt a lot. And then she rubbed in charcoal made from the wood of some sort of a bush. I tried to rub the marks off; I grabbed dirt and rubbed it all over my face and arm, but the marks wouldn't come off. They used to show on my face for a long time, when I was younger. Indians used to do that to make themselves look pretty. PN and Petra Miranda have those marks on their faces, too.

159 Two of my brothers died while we were at u·u··
754 pu·lap. The bad doctor, Old Bill Chico, killed
682 them. He said when he got drunk one time that he was going to kill all the children, so later they burned him over at Kernville; they tied him with a hair rope and threw him into the fire.

159 When my brothers died my parents made a fiesta
764 to have their faces washed; my mother cut off her
765 hair down to her shoulders, too, when they died.

We lived at omomÏp for awhile after that. Then some men went over on the desert and saw lots of
159 ku·l (p. 15) over there, so lots of people from here went to get it. That was when I was a young girl, about 16. I went over on the desert with my grandma (mother's mother), to a place this side of Randsburg, on a hill. A lot of people
[481] went. There were 4 camps of people over there. We all went afoot, men and women. One little girl went with her grandma; the little girl was maybe 9 or 10 yrs. old. There weren't any babies taken; the women couldn't carry them. It was in the early summer, maybe in June. We took flour from omomÏp; Bill Scodie had a store near omomÏp where he sold flour and coffee and sugar and whiskey. But we ate all that flour up when we got over on the desert, so then we just had ku·l seeds and Mariposa lily bulbs and chia seeds to eat; we ate all those. There were lots of box-thorn berries over there, too; we gathered those. And lots of Mariposa lily bulbs, big ones that we peeled a little and then boiled. We'd get half
[824] a sackful. The Mariposa lily bulbs over here are little and sweet, but those over on the desert are big.

159 That little girl who went over there used to
252 grind ku·l seeds on a grinding slab. She was little, and everybody stood around watching her, all the people; she cried then, because she was ashamed, I guess. Her grandma told her it was all right, and not to cry.

159 We ate rabbits and ku·l and chia seeds. There
[262] was nice water there, cold. We made a shade from greasewood brush; not a ramada, but a shade with
349 a single pole sticking up out of the ground and another pole leaning against the first one in the fork at the top; then we piled greasewood on both sides against that slanting pole (as in Gifford, 1932 b, pl. 2).[p. 73(6)] 1[ie., Montzelin Albicaulis Dougl.--Analyst]

159 Gifford, 1932 b, pl. 3b). There were 4 camps over
349 there that time, each a little distant from the
other. We used to work early, before sunup,
223 grinding that ku·l. One man killed doves, lots
of them, at a spring. He made a little brush
house and sat inside that house; when the doves
came to get a drink at the spring they couldn't
see him inside the house and he shot them with
bow and arrow. In the evening he would bring
half a sackful to camp; those doves were good
and fat. He'd give 5, maybe 6, to all the people
camping there.

159 I got tired of camping over there; we had no
481 white flour to eat. Another girl, younger than I
was, and I started home afoot. We just came alone;
there was no one else with us. We traveled all
night on that desert; it was moonlight. There
are lots of doglike animals on the desert, lots
of yu·mu·gi·wal but we didn't see any; maybe
they would eat you up.

159 We packed water in a pitched water jar, and
we took along a little lunch of ku·l meal. When
we got to Coyote Hole where there is a spring,
we wanted to drink that water there. So we
stopped at the spring. Then we saw a camp on a
hill above the spring a little way off; we ran
the other way, up into the hills, when we saw
[171] that camp. We were afraid that the people at the
spring were Frenchmen and that they would kill
us. The people in the camp were all asleep; they
didn't see us. There were Frenchmen up here then,
lots of them; they chase women, right away when
they see them. We were afraid of Frenchmen.

When we arrived at the other side of the sum-
mit (Walker pass) we got water at a spring a
little way down; then we ate our lunch and rested
a little, because we were tired. It was sunup
when we got to the summit. Then we came down to
Canebrake from the summit. By Canebrake we saw
[177] 2 men coming up the canyon, but we were afraid
and ran over on a little hill where we watched
them. They were trappers, I think; white men.

We got to u·u·pu·lap; there were some people
living there. We were going home to omomïp from
there, but they told us my mother had left
omomïp to gather chia seeds and that nobody was
home. The people at u·u·pu·lap said everybody
from omomïp was over at Scodie's mt., so that
same day we went over there. We were very tired,
but we couldn't stay over at omomïp all alone,
with nobody in the house. We found my mother all
right.

My grandmother came back from over on the
desert a week after we got back. That girl who
came home with me that time is still living; she
lives over at Paiute all by herself; her husband
is dead; she lives in a house near a white lady.
She looks young yet; the Indians never used to
get old-looking for a long time in the old days;
[262] these young people do now though because they eat
everything hot, with too much salt. Indians used
to eat salt too, but only a little bit.

I was growing up then. When wišimlït (SM's